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these matters into relation to philosophical and, to some extent, to scientific principles. The democratic movement calls for a wider range of persons participating in responsibility for the changes which make for progress whether in industrial education or in the control of a teachers' association. Our experience has gone far enough to justify more statements of our thinking about what we have done, in order to be better ready for the next steps. Dr. Goodsell's work will help.

Produktive Arbeit. Beiträge zur neuen Pädagogik. Von FRITZ GANSBERG. Leipzig: Quelle & Meyer, 1909. Pp. vii+234. Illustrated. Unbound, M. 3.00; bound, M. 3.40.

A characteristically German work upon this subject would be of great value in our present discussions and experiments in vocational training. In Germany too there are many who are ready to take more account of the productive factor in education, the element of initiative, than has been common in the past. Unfortunately the present work does not seem fitted to meet either of these needs. It seems to be essentially unsystematic—something of a “common-place book” in which a school man, who has had some vision of the need of more objective teaching and of more democratic spirit, has jotted down his ideas or feelings upon “Mechanisierung in der Produktion,” “Oeffentlicher Unterricht,” “Siebenjährige Schriftsteller,” “Impressionen Achtjähriger,” “Objectiver Religionsunterricht,” “Heimatkunde oder Kulturkunde,” and fifty-nine other subjects. Dr. Kuyper's excellent studies of American schools are referred to, and evidently have been one of the author's inspirations in his campaign for self-activity.

Die Entwicklung des Kampfes gegen das Gymnasium. Von GUSTAV UHLIG. Wien und Leipzig: Carl Fromme, 1910. Pp. 24.

This address, given last October at the German Association of Gymnasien at Vienna furnishes a brief but comprehensive statement of the issues between the humanists and the “Realschulfanatiker,” not only in recent struggles but also in earlier days. One can gain here from the reading of a few pages a view of the situation as seen by a strong partisan of the humanistic tendency. The address deals with the problems of modern languages, religious instruction, “Individualisierung,” etc.

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The Principles of Education. By WILLIAM CARL RUEDIGER. Boston: Houghton Mifflin Co., 1910. Pp. xii+305. \$1.25 net.

The distinctive contribution of this book is its discussion of educational values and their realization through the curriculum. It contains valuable chapters on the practical, cultural, and formal values of the various subjects of study, the nature and origin of the curriculum, and the specific educational values of the humanities and the natural sciences. If the author had confined himself to a full development of these topics his book would occupy a more distinct and certainly a more useful field. As it stands it is weakened by the

inclusion of a number of other topics which, while probably legitimately included in a full treatment of principles of education, are here not sufficiently expanded to make the book a very good text, unless it be used only as an introduction to topics more fully treated by lectures and further reading. The chapters on "The Biological Bases of Education," "The Agencies That Educate," and "The Psychological Basis of Teaching" are particularly inadequate. The treatment of the biological side is too fragmentary to serve the needs of even a beginning class. So also it would seem that the psychological side should have been omitted, as falling properly in educational psychology, or else expanded beyond the bare outline of thirty-seven pages accorded to it here. The reviewer wonders also whether it is worth while to discuss the evolution of the school if only eight pages can be devoted to it.

The author devotes considerable space to a discussion of the aim of education, which closes with a useful chapter on formal discipline containing a fair summary of the current views upon the subject. Mr. Ruediger finds in the biological concept of "adjustment" the best statement of the end of education. "Education as adjustment," he says, "means fundamentally three things. It means intelligent mastery over one's environment, increased harmony with it, and increased appreciation of it." As the concept of adjustment is interpreted here and in other places in the book it is seen to have a connotation quite different from what it has in biology, and one wonders whether it would not serve the purposes of educational theory better to drop the term as inappropriate within the complex sphere of conscious evolution.

The book is well but not strikingly written. There are suggestive questions and exercises at the ends of the chapters. The discussions raise many problems, an adequate examination of which would pass far beyond the limits of a brief review. As we have pointed out, it seems to us that the most serious criticism upon the book is that it attempts to cover too much ground for its limited space and hence tends in places to be scrappy. Part of the difficulty, of course, inheres in the fact that there is not as yet any unanimity among educational thinkers as to the proper content of the principles of education. After all, it is perhaps best for each writer to include in his work all the topics which he regards as appropriate, leaving the decision to the public.

The Child and His Religion. By GEORGE E. DAWSON. Chicago: The University of Chicago Press, 1909. Pp. ix+124. \$0.75; postage 7 cents.

This little book contains four essays bearing upon the general subject of religious education: "Interest as a Measure of Values," "The Natural Religion of Children," "Children's Interest in the Bible" (originally published in the *Pedagogical Seminary*, July, 1900), and "The Problem of Religious Education." We shall here confine our attention to the last section.

After the analogy of secular education, the aim of religious education is said to be "religious adjustment to a progressive environment." Both religious and secular education are concerned with an identical environment, and hence the two types of education are to be distinguished on the side of the type of adjustment. All of man's natural and social environment is capable of being viewed religiously, and it is the specific function of the religious teacher to cultivate in